

Bible of Modern Politics as News

I. Paul

Paul argues for a whole which is the part and whole expressed as spiritual totality – not the structured whole in fact which has so many structures in it that it becomes a complex empiricism which seems

to be Marxism and even this Stieglitz stuff – Paul means that a spiritual totality is better, and that reflects a part and whole of a gestus.

II. What do I mean
speculatively as
Christian?

In fact I mean
speculatively – the
process of Christianity
even Judaism and Quran
is then in fact with a
holism, which is integral

to its culture – like a
Iranian culture, and
even this cultural
locution in Spain or
Madrid – all of this then
derives cultural forms,
and its whiff then is
cosmopolitanism which
then integrates film
styles and software
capital somewhere in
America – and aids the
country – I mean of
course how as I walk to
the architectural plaza
it is read in Franciscan

light – and that then is
the light falling on it
and that is because it is
Church and people
organized in the Party
and the liberals doing
their job – see this then
as an image of even
Walter Benjamin – I
mean what then is
totalization if not
gestus.

In theology gestus
means Epistle – it also
means base and

superstructure in a
gestus explained, the
Jewish pronunciation
which reflects in French
simple Quranic
speaking – it is a
Benjamin-ability in
Sirohi – not common to
common speech – like a
Political Speech in fact.

Lenin and Trotsky on
Religion

I. Lenin and his reading of the Gospel

Lenin read an exegesis of the Gospel in social and material forms as folk and artistic forms of the peasants which becomes essential as a contradiction in Munzer's Peasant War in Germany – and then in fact Engels point out the importance of

materialism of what is
an ideology, this
dialectical unity.

II. Lenin on St. Paul

And therefore and in
fact Paul is a materialist
and is developing a
Church as Party of the
people, partisan to the
poorest, the peasants
and the working class in
fact which then is “the
development of
capitalism in Russia.”

Now here Lenin goes to Hegel and Marx to develop further St. Paul – the syllogism of scholasticism of the logical syllogism the expresses – state, capital and its formalism which then is a bureaucratic formalism or even a efficient formalism – which in Paul's Gospel and Epistle reflects in fact along with News

and disciplines attached
nowadays to theology a
syllogism of in fact a
concrete base and
superstructural
development from the
poor one goes to state
ethics and capitalist
ethics of in fact
expressing the Paulinian
exegesis as in fact from
folk forms in agriculture
to in fact its mediations
in culture and retail and
so cosmopolitanism and
such international and

foreign influence
culture which then
becomes in fact a style
of living and forms of
life which expresses the
city and countryside as
expressive of the
superstructure and base
both in architectural
forms, and councils, and
forms of wealthy living
and a whole then forms
as in fact the process of
capitalist institutions
which then do Greek
banking ethics even and

dynamics which are called in Lenin's exegesis – what Marx calls international finance, films and banking with in fact a cosmopolitanism in its very culture.

“Here wealth and capital is Jewish, in fact Genoa aids us, and we are in fact in the religion, base and superstructure, with some Franciscan light

shed all through its forms.”

III. Trotsky

In fact to spiritually read all the diffusions of the Gospel and Torah and even Quran as in fact collecting to form concrete forms of small businesses, retail cosmopolitan bar drinking and even in fact shop councils and

with that expressions of capitalism, or international finance as in fact materially collected in hotels, swimming pools, and the accumulation of capital and its dynamics as a Pollock painting - what was called the conceptual Bible is then the correct base and superstructure which is then read as virtual and happy.

“And so this news called Thebes means in fact a cultural wealth and poverty won, which makes it a concrete universal of a person reflected as Quran argues.”

IV. Sirohi, a Prophet perhaps

When one articulates base and superstructure to a fundamental Nazm – it reflects better its

economics, and politics
and religious reflections
– it can then be artistic
capital and that is the
highest creativity of
capital – it can just be
then languages of the
infrastructure, such
Heretical empiricism
which says in fact the
French simple Quran
can develop the country
as a Apostle to Paul.

It means the News is a
simple Parable in fact –

is it complex the part
and whole, or is it a
gestus, a fragment with
a whiff of the whole.